MARK TWAIN'S SCRAP BOOK.

PARIS EXPOSITION 1878

Rise & Progress of Religion in the Individual

I. Predestination or the Eternal Purpose of God.
predestinavit Latin
προωρισεν from προοριζω
1. To see before
2. To keep before one's eyes; to be mindful of one always.

κλητοι = the called ones. Those who accepted the invitation.

εκλεκτοι = the chosen ones from among the κλητοι
choice ones; select ones.

All who believe in God & Providence must believe in
1. a Divine purpose in the creation of man.
2. Goal of said Divine purpose to produce true sons of God.

Rom. 8[29] — the loose doctrine held thru the early centuries until time Augustine in his controversy with Pelagius. [Gnostic & Manichaeism]

Aug. & Manichaeism

1. A nature could be injured only by its own sins.
2. No natural evil.
3. Sin could not be imputed to any other than the one committing it.

Aug. & Pelagius

Augustine's view has influenced the thot of men to this day. Appeared as a rigid dogma among Reformers.

All Prot. dogmas - Predestination based on this

1. A profound sense of sin.
2. An overwhelming sense "Supreme - God and" nothingness "man before God.
3. An experience "having been rescued. translated into a Kingdom" light, + purity + love not by the exercise "will, but thru a divine influence.

Assuming this inner experience angmentic, it sh. light the

interpreted the act of Adam's fall thru disobedience, the complete "whole race resulting in a state of slavery + of burning about ~~an eternal~~ doom of eternal hell to be delivered from which was the sole work of grace for the elect ones while the rest were left to be damned.

Calvin worked up the doctrine of retrobation to its extreme form. In this form it appears in second "Confessions among others the Westminster

Luther held that God was the moving cause of everything including Satan. The Lutherans believed in God's foreknowledge but believed that evil proceeded from Satan + not from God.

From all the different doctrines one finds the following contrasted opinions:

God wished all men to be saved.
He wished some to be saved.
The efficacy "atone." extended to the whole world
It extended to 'elect' only.
Predestination applied only to the elect — a question of
It depended solely upon the will of God and ∴ applied equally to
elect & to the reprobate.
Reprobation applied only to Adam's posterity
Adam's fall was itself predetermined.

Scriptural support "doctrines."
Based mainly upon a few
Pauline passages, chief which
is the 9th of Romans.
Impossible here to give lengthy exposition
1st of all.
Paul represents predestination as conditioned
by foreknowledge
"Whom he foreknew he also predestinated."
This reference to foreknowledge implies
some condition on human side; without
which predestination would not be
reached. Not well in 9th but in 10th
2nd God's foreknowledge is assumed

without any intention of denying the freedom of the will.

example - quality. man's intellect + character. his character may be such as to make you to elect him out of the crowd + predestine him to a position trust + honor.

3rd - Paul's idea of predestination is always to something great + good. "He predestined to be conformed to the image of his Son".

Eph. 1 4-5 elected as before foundation world that we should be holy, blameless before him, having in love predestined us unto the adoption sons thru Jesus Christ. himself.

From such passages it may be gathered that the elect are God's representatives + heralds of new life. Paul's apostleship deep light was not created by his own will, but was given him as a divine call, fitting him to the work of bringing the Gentile world to X. And yet Paul had to tax his will to the utmost + constantly watch + pray to be true

to this God-given life mission.
Our ideal likeness is a heavenly call & choice ~~to~~ which we follow according to measure of faithfulness. God thus has predestined the whole human race to strive for the sonship, and to everyman, Paul's included, comes the absolute necessity of being true to his profession & of living in conformity with Divine Will.
In this very chapt. Paul warns the Gentiles 11 22 Behold then the goodness & the severity of God; toward them that fell, severity; but toward thee, goodness, if thou continue in his goodness; otherwise thou also shalt be cut off.

4th. Pharaoh's hardened in heart refers not to his moral depravity, but to his obstinacy & blindness judgment. This blindness God used in delivering the Hebrews. In like manner the blindness of Israel made it a universal

religion - & when the Gentiles were gathered in then all Israel. Hence the kindness and the severity alike tended to universal salvation.

This same universality in the divine purpose shown in 1 Tim. 2 "God wishes all men to be saved, or to come to a knowledge of the truth." The "all" Augustine limited to the "elect" & thus GOD's glad tidings of great joy concerning the love of God and pardoning grace so free, was changed into a doctrine of damnation and despair.

Such doctrine tenable by men because ~~of their~~ a

1. Natural tendency to exalt the spiritual quickening as above the ordinary human experience:

2. a propensity day and night every one to assume that God is to this man what that man thinks he is: without our God, we drive - and drate.

3rdly – a failure to realize that the Xn world is but a small part "non-Xn" & that God's Holy Spirit has a vast world-empire in which He is preparing man for that universal brotherhood so dear to the heart of Jesus.

acts 4[12], Jn 3[36]. 1Jn. 5[12,19]
can be explained by the circumstances "times in which the apostles lived.

Matt 21[45] – 22[14]

Purpose: parable – like that "2 sons, rebellious husbandmen – to set in vivid light the guilt "Jewish leaders in rejecting X and punishment which his consequence was to fall upon them.

The appendix is for the sake "of a crowd that they may realize that, whereas the invitation to the Kingdom is free to everybody

he who comes must put on God's Holiness if he would partake "divine life".

Mystery of choosing of men.
We cannot understand why God chooses this one and not the other.
But to what purpose this choosing?
Why Abraham chosen? Gen 22 18
Why Jacob chosen?
Why Children Israel chosen?
They refused to recognize this purpose hence the privilege was taken away from them.
God's choosing particular men for particular positions is for the good of all.
Election going on in our bodies

To whom much is given much shall be required
~~Then~~ all we have we ought to apply this doctrine
Gen 25 34
Esau in bizz. in college. in ch.

Luke 15 4 "What man of you, having an hundred sheep, if he ~~should~~ lose one of them, does not leave the ninety & nine in the wilderness and go after that which is lost until he find it?"
The choice "individual".

The choice of all
"Whatsoever Myd." Matt 19 20
"All ye that labor and heavy laden" Matt 11 28

Begging off.
Dec. 16
Ex 4 14
Isaiah 6
Peter "Depart from me for I am a sinful man"
None of them were good enough for the work - Of course not, who is? But God can use even a poor one!

Purpose of Election
"I have chosen you and ordained you that ye should go and bring forth fruit." Jn 15 16

Eph 2 10

Jeremiah 1 "The potter + the clay"
God chooses to mould us into
the glorious liberty "children
of God."
"Stand fast in the liberty wherewith
X hath made you free"
The freedom thru faith in God
freedom from bondage heredity
+ environment.
God is above his own creation
+ he has chosen to shape our souls
into ~~souls~~ beings with souls that
can also be above heredity +
environment.
God makes it possible for us to
rise above our own inheritance of
self-done mistakes.

Called to willingness
Ps 110 3 "Thy people shall be willing
in the day thy power.

Ps. 8 4 What is man that thou art mindful of him and the son of man that thou visitest him?

X's Estimate of a man's Worth.

~~Possibilities~~

Lord's answers the Psalmist's question - What is a man's worth in the eyes of God?

I. X's fitness for making an estimate of man

1. His Relation to "Maker" man.
   a - His ~~intimate~~ understanding "God" Jn 5 20
   b - His attitude towards God. Jn 4 34
   c - His life in God. Jn 10 30 Jn 8 2 / 2.
2. X's relation to man.
   a - His understanding "man".
   b - His attitude towards man.
   c - His life in man.

Evidence upon which we determine X's estimate

II X's Estimate of man's worth.

1. X's recognition "reality" man.
   a. Man as God's highest creative handiwork
   b - Man as the object God's love.
      1' God ~~loved~~ loved mankind.
      2' " so loved man not for his goodness or his badness
2. X's recognition "possibility" man.
   ~~b~~ - As a child "God".
      1' X's understanding "childhood. his love for children
      2' The child of God as a potential Son "God".
   ~~b. The good~~ Man as a worthy object of helpfulness.
   c. The depth of man's ignorance & sin are indications of the heights to which man can attain. (Ex. Prodigal)

Instructive Mk 10 14 Matt 18 1-7

3. X's estimate of the individual man. Luke 15 10
"the one lost sheep." Luke 15 6
Matt 12 12

Conclusion.

1. X has given to man his highest ideal self.
2. X. has made it possible for man to attain.
3. X the Co-Creator with God of man's best manhood.

~~N.T. The thoughts of our Lord and "His Book" can only be understood as they are represented in the language of the nation & people to which they belonged. The language "Hebrew." Words must be interpreted.~~

~~Our work "translation" has been fulfilling "danger" translating from one amount into a modern & from a primitive into a highly developed.~~

~~1. What was indefinite in original becomes sharply defined & non-ambiguous.~~

~~2. We find in the original words what what does not belong there.~~

The Hebrew an extraordinary language of metaphors
Concrete + abstract
attention — a stretching forth
Kabbeh — a weighing, palm of hand & portion, valuable
wealth
abundance
magnificence
worship.

A Hebrew ended out "juice" of each metaphor & threw away the skin.

Is. 28 18 — When overflowing scourge shall pass by thou shalt be trodden down by it.
flood — whip — a trampling hoof —
Horrid English but good Hebrew
flood far-reaching penetrating disaster
whip scourge — a dire calamity
trampling hoof — irresistable natural punishment inflicted
"When the far-reaching calamity comes, you will be powerless to escape it.

Long metaphor the sanctuary
Idol his vision of Israel

"And they shall go forth and look upon the carcasses of men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched. Hill - difficulty
Stage of Despond

Cast body into Hinnom

the passage brings out the recrudescence of hostility to Jehovah those who lie in valley. Sennacherib came again rise upon their feet an exceeding great army.

Absolute consistency wasn't that of the Hebrew only cared for the that which he was presenting. Each stage an allegory a parable gave its that & other blunders throw away — not.

Jonah - allegory represents diff. between the Hebrew & the Western mind
Jonah = Israel
fish = Assyria - Kingdoms world

The parables "Only literature conveys a spiritual truth & are not tied as to details.

The Hebrew put spiritual meaning into historical facts.
"And the rest" acts of Solomon, and all that he did, are they not written in the book" acts Solomon,

A Hebrew never intimates when he is talking literally & when metaphorically "Blood" for red like blood.
Joel that the moon will be turned into blood
"water" for "weak as water"
Josh 7 5 "the heart" people melted & became water
Ps 64 Awake! why sleepest Thou
Ps 42 9 Why hast thou forgotten me
Ps. 10 1 Why standest thou afar off why hidest thou thyself in times of trouble
X — My God! My God! why hast thou forsaken me!
Why is it that by thy will this cup cannot pass from me except I drink it

In Hebrew there is a word meaning "to signify; to typify."

"This typifies such and such a thing
Heb. This is
"The vineyard of God hosts is the House of Israel
"This Hagar is Mt Sinai in Arabia.

The word "say"
2 Kings 5 "Behold, I thought He will surely come out of me.
"Thus saith the Lord"
thus thinks the Lord.
This is the Lord's will

Personification.
Judg. 1 3 And Judah said unto Simeon his brother, Come up with me into my lot, that we may fight against the Canaanites; and I will likewise go with thee into thy lot.
Mal. 1 2 Was not Esau Jacob's brother? saith the Lord: yet I loved Jacob, and I hated

Esau, and laid his mountains & his heritage waste etc.

2 nations! Edomites
Israelites

The Edomites have been destroyed.

We must not neglect to think in nations also in the new.

Rom. IX. St. Paul speaking of nation elected for a special purpose in this world.

In both Testaments the primary reference is to this life

In Hebrew cause & effect spoken of in the same terms

עון — reward, recompense
אשם = offence trespass, fault
" אשם = the money paid for the offence
חטא — guilt, punishment

2 Cor. 5 21 Him who knew no sin he made to be sin on our behalf, that we might become the righteousness of God in him.

X took upon himself the consequences

of sin that we might receive those blessings which are the antecedents of that righteousness whereby man may have full communion with God.

1 Cor. 10:4 they drank of a spiritual rock that followed them.

based upon a legend that the water which Moses drew out of the rock followed the Israelites without fail, they thus regarded the rock = water flowing out of it. "the water miraculously given to the Israelites was a type of Xt, the water of life,

Christ offered redemption.

Lev. 32:30

Judges 2:14, 3:8, 4:2 Israel "sold"

Slavery unknown in Biblical times.

Slaves well cared for, kindly treated, & each slave had protection of the law of Israel.

When a Hebrew sold his slave he ceased to be that slave's protector. God had, to all appearances, ceased to be the protector of Israel.

No that of transaction
as the Lord receives no price
when he sold his people, or
he paid no price when he
redeemed them.
A matter of status not of transaction
We have been redeemed from the
bondage of corruption into the glorious
liberty of "children" Lord.

Hebrew Sarcasm
Representing a consequence as
the intended purpose
Isa. 44.9 They see not nor know
in order that they may be
ashamed.
Hosea 8.4 Of their silver & of their gold
have they made them idols that
they may be cut off.

λέγων = to to say - saying
τελειῶσαι = to fulfill in fulfilling
in order to in way of
fulfilment
ἵνα ποιῶ = in order that I may do
to do.
Jno 4.34 My meat is to do (no poetry)
the will of him that sent me
"correct" but not "in order that to do"

9. Herein is my Father glorified that ye bear much fruit.

Jn. 8 56 Your father Abraham rejoiced to see my day.

atseen

Jn 9 2 Who did sin, this man or his parents that he was born blind

Jn 17 12 Those that thou gavest me I have kept, and none of them is lost, but the son of perdition, that the scripture might be fulfilled.

No fulfillment in the Bible.

Jer. 18 7-10

The original meaning of all such passages quoted as yet must come full & fetus different from the N. T. use thereof.

To fulfill = to make an thing full, to confirm.

1 Kings 14

Matt 5 17 rather be law to its highest powers

The Hebrews bring their
scriptures on pegs.
pesher – bastowake interpretation
derash - allegories of the Scriptures

Hebrews
Melchizedek chosen as only he ~~X~~
to represent X ~~a~~ detached form

Son of peace - worthy of peace.
Luke 10.6
Son of perdition = an abandoned man
sons of bride chamber = the wedding party
sons of prophets = members of prophetic fa
sons of Israel = the citizens of Israel.

Jn. 14.6 Jesus saith unto him, I am the way, the truth, and the Life; no one cometh unto the Father but by me.

The Truth.

In order to be pride in JC the truth.

1. I must feed upon this Truth.
2. I must have a sense of recognition for all truth.

circulation.

3. Faith in Christ's coming for us in the

Our emphasis on the sufficiency of X's death for us has caused us to lose sight of the X's death in us and by us.

an objective salvation in X
a subjective " in ourselves

The place of faith is in action and life.

acts 20

17-21	Miss Goldthwaite
22-24	Ramona Nelson
25-27	Mr Davis.
28-31	Mr. Mainhood,
32-36	Miss Kipp.

I. the Truth, the living Truth
I do not speak the dogmatism of
traditional truth,
Nor the crude utterances of a
superficial & reckless mind;
But I speak in the fullness of
truth
The Light only
In His person & words is found
all the truth that we need to know.
I reveal the Father truly.
He is true man & God.

I the Life

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